

The Sun

WILLIAM M. LAFKAN

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PARIS—Rue de la Harpe, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

Beaten.

The Democratic campaign against the Republican Administration by attack upon the army must have culminated. While it may continue, it cannot become more clearly revealed as having been undertaken utterly without knowledge that could justify any serious charge. Its foundations were but little better than rumors, coming from witnesses in some instances of a character so questionable as to put it on a plane of actual malice.

The witness O'BRIEN, perhaps at this moment under indictment for perjury and criminal libel, would be by right the leading representative of this shameful business, were it not that a certain associate occupies a rank in the service so incomparably higher as to forbid rivalry. We refer to Lieut.-Gen. MILLER, who turned upon the army with accusations based on hearsay that had no better title to belief than that it helped his personal machinations.

If any one knows of an officer whose conduct is equally contemptible with MILLER's toward the army over which he has held the highest rank, we should like to hear his name.

Mr. Hoar and the Temple of Janus.
 Describing the general condition of peace now prevailing on earth, Senator HOAR began his speech in the Senate yesterday with this remark:

"The country is in a condition of profound peace as well as of unexampled prosperity. For so the Temple of Janus is open. The world is in profound peace, except in one quarter, in South Africa."

"We are not at war," continued this scholarly and brilliant orator. "We made peace with Spain on the 14th day of February, 1898. Congress has never declared war with the people of the Philippine Islands."

Therefore Mr. HOAR announces that for us peace reigns, that the Temple of JANUS is open.

Before considering any other statement or argument advanced by the venerable but still eloquent statesman from Massachusetts, we desire further information from him concerning the Temple of JANUS. By what private arrangement has he induced the janitor of that sanctuary to reverse the ancient procedure and open the doors of the temple to signify peace, instead of shutting them tight according to all classical authority?

Things must have changed since QUINTUS HORATIUS FLACUS, one of Mr. HOAR's favorite poets, sang:

"Tunc, cum, etas,
 Præter ægis retulit ubera
 Et signa notæ restituit Jovi
 Deserta Parthorum superbia
 Postibus, et vacuum domus
 Janum Quiritæ clausit."

The new arrangement is somewhat disturbing. It warrants the apprehension that the logic, the facts, the Constitutional law, and even the patriotism of Senator HOAR's great speech may be as much out of proper working order as are the doors of his Temple of JANUS.

Mistress and Maid in Chicago.

The women of Chicago have a passion for solving problems. Be it an especially obscure reading in LYOPHON or BOWING or the best recipe for custard pie, they assemble in clubs and whack away at the problem until it cries for mercy. In the matters of domestic economy and cooking science they have been particularly keen. The ladies of that delectable suburb, Wilmette, sought to win the affection of their hired girls by giving them receptions and entertainments. The hired girls responded to the advances for a time, played CROQUET, recited poetry and rose to the height of the great occasion. But their enthusiasm cooled quickly. Some sullen spirits murmured because there were no men to dance with at these placid Wilmette parties. There was a suspicion in the kitchen that up-stairs was patronizing it and trying to "elevate" it. So faded the bright dream of a social paradise in which cook should not be cholerical and the "lady of the house" should not be "stuck up." In the words of the Hon. WILLIAMS MICAWBER, the blossom is wilted, the leaf is withered, the god of day goes down upon the dreary scene. The true modus vivendi between the domestic underworld and the domestic overworld has not been found in Wilmette.

Yet still Chicago nurses the unquenchable hope. The Chicago Housewives' Association has attacked the problem from another side. Remembering the baffled strivings of their sisters in Wilmette, these housewives will not seek to make their "servant girls" contented and happy by means of evening parties, literary and musical selections, dances for women only, ladyfingers and lemonade. Their avowed object is to cultivate the friendship of the ladies below. Presumably everything is to run smooth in a household where this friendship obtains.

Both the friendship and the smooth running may be doubted. The servants have their own friends and are not likely to be much flattered by what must seem a rather forced and ostentatious proffer. They will work better for people whom they like, but they don't like and can't be made to like people who bother them or show what they can't help thinking meddlesome interest in their affairs. Like most other persons, they want to be left alone as much as possible, and the

"fussy" employer can't keep good servants. To the suspicious, friendship may seem to be a preliminary or excuse for a reduction in wages or perquisites. There seems to be no reason in the nature of things why you should yearn to be the friend of somebody who gives you \$20 a month, board and lodging. Friendship must be considered an extra.

Suppose the friendship exists. How will it conduce to the better ordering of the household to have friends, instead of mere servants, in the kitchen? Can you criticize the salad dressing when a friend makes it, or kick because the spinach is gritty when a friend has washed it? If the housemaid is your friend, will you not feel a little delicate about showing her the dust in the corners of the dining room? The relation between employer and servant is delicate enough. The addition of friendship might make it too fragile to last.

The rude law of supply and demand works in favor of the hired girls, and they know it. It makes them independent. It makes some of them a little fickle and uncertain, here to-day and there to-morrow. There is always a place for the competent, and for the incompetent, too. The dream of the most of them is marriage and a home of their own, a dream that usually comes true. So the supply is always shifting and never adequate. What will it be when immigration ceases or greatly falls off? Domestic servants may come to be a luxury of the very rich. For the rest of us, some mechanical, automatic device will have to be invented. Meanwhile let us be grateful to the many faithful and kindly hired girls and not too eager to "improve" them or to "ameliorate" their condition. They are doing well, and they would be less than human if they didn't resent being "uplifted" or having the society of their employers thrust upon them.

The Beginning of the End.

At a time when the preaching of hell is unfashionable, more especially in fashionable churches, it was to be expected that the amiable committee which got up the brief statement of the Reformed Faith, adopted yesterday by the General Assembly, "to inform and enlighten the people," would handle the uncomfortable subject very daintily.

This is how the information and enlightenment are offered:

"As BELIEVES that the Lord Jesus CHRIST will come again in glorious majesty to judge the world and to make a final separation between the right and the wicked. The wicked shall receive the eternal award of their sins, and the Lord will manifest the glory of His mercy in the salvation of His people and their entrance upon the full enjoyment of eternal life."

Now, what does that mean? Does it not rather confuse than "enlighten"? The Westminster Confession leaves no such confusion:

"The Lord God appointed a day wherein He will judge the world in righteousness by Jesus CHRIST, to whom all power and judgment is given by the Father. In which day, not only the apostate angels shall be judged, but likewise all persons that have lived upon earth shall appear before the tribunal of CHRIST to give an account of their thoughts, words and deeds, and to receive according to what they have done in the body, whether good or evil."

"If the Lord of God's appointing this day is for the manifestation of the glory of His mercy, in the eternal salvation of the elect, and of His justice, in the damnation of the reprobate, who are wicked and disobedient. For then shall the righteous go into everlasting life and receive that fulness of joy and refreshing which shall come from the presence of the Lord; but the wicked, who know not God and obey not the Gospel of Jesus CHRIST, shall be cast into eternal torments and be punished with everlasting destruction from the presence of the Lord and from the glory of His power."

As to the meaning of that there can be no more confusion in any mind than there can be as to the meaning of the words of JESUS, recorded in the twenty-fifth chapter of St. Matthew, on which the article is founded:

"When the Son of Man shall come in His glory, and all the holy angels with Him, then will He sit upon the throne of His glory; and before Him shall be gathered all nations. And He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world. . . . Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire prepared for the devil and his angels. . . . And these shall go away into everlasting punishment, but the righteous into life eternal."

Here we have information and enlightenment from the fountain source of Christianity; but what does the Presbyterian General Assembly propose for popular belief? It is only a final separation between the righteous and "the wicked," with "the eternal award of their sins" for the wicked, and for the righteous "eternal life."

Herein is no suggestion as to the character of the "eternal award" to the wicked, so definitely described by JESUS Himself. Nothing in the article precludes the inference that it will be annihilation simply, a fate which would not have much terror for "the wicked." So long as they escaped "everlasting fire," which the new Presbyterian creed so obligingly omits, they would consider that they got off well.

This is a fair sample of the "brief statement" so unanimously accepted by the General Assembly yesterday, as a document to be circulated among the Presbyterian churches for such use as they may be disposed to make of it. Only shuffling amendments to the Confession, likewise accepted, are to be submitted to the Presbyteries for their decision on them. Even if they are approved by two-thirds, they will have no effect in quieting the doctrinal discord which their preparation was due, but to which they tend to increase it.

An exception to the unanimity of the General Assembly was the sad declaration by a single commissioner that the acceptance of this evasive, milk-and-water revision was the beginning of the end, and he spoke truly. There may be churches which can get along with such shallow compromises with infidelity, but the Presbyterian Church is not one of them. It has no reason for

existence except definiteness and positiveness of religious belief. It is not a Church which can appeal to the eye and the aesthetic sense with ritual and symbol; the source of its vitality is in its positive doctrinal conviction only. It cannot be made a fashionable Church at this time when Protestant fashion tends so irresistibly toward ritualism. The only hope for it is in the continuance of the firmness of the conviction to which it has owed its strength in the past. It was not built to purvey a pretty religion, and no one seeking such a religion will ever go to a Presbyterian church for the article.

The Florida commissioner who cried out that, with this dilution of the Westminster Confession by the General Assembly came the beginning of the end, expressed a conclusion to which logic and philosophy lead irresistibly. The yells of derision with which this painful foreboding was received showed how real was the justification for it. Throughout the proceedings there was a suggestive tone of levity.

"One Moment" Patterson.

The statistics accompanying our modest study of the Eolian ambition of the Hon. THOMAS M. PATTERSON of Colorado have prompted this inquiry:

"TO THE EDITOR OF THE SUN:—SENATOR PATTERSON a right to speak five hundred and seventeen times in four or five months, if he can get the ear of the presiding officer and the consent of the Senator on the floor? The record is to his credit, for he always has something to say. I don't believe, however, that he is ever unkind of the courtesy of the Senate, or so closely as to break in with what you call a 'magisterial One Moment.'"

ASTORIA, May 21.

The cheerful persistency of this four-months-old Senator may be illustrated by an extract from the *Congressional Record*. It is from page 5,632 of that journal, on May 12. Senator BURTON had the floor:

"Mr. PATTERSON—I should like to read two short orders."

"Mr. BURTON—No, I object."

"The Presiding Officer—The Senator from Kansas declines to yield."

"Mr. BURTON—If the Senator wants to ask me a question, all right, but I am not going to allow the Senator to interrupt a speech in my speech."

"Mr. PATTERSON—But I am not interrupting any speech. It is on the subject of killing women and children—orders issued by the American commanders in the Philippines on that subject."

"Mr. BURTON—The Senator has spoken about four hundred times on this question already, and he can speak after I get through. I decline to yield."

"Mr. PATTERSON—I simply wanted to give a few authorities."

"The Presiding Officer—The Senator from Kansas declines to yield."

"Mr. PATTERSON—Mr. President, the Senator—"

"The Presiding Officer—The Senator from Colorado is out of order."

"Mr. PATTERSON—The Senator from Kansas did not decline to yield, as I understood him. He said I wanted to ask a question. This is the first time he has ever refused to do so."

"The Presiding Officer—Does the Senator from Kansas yield to the Senator from Colorado for a question?"

"Mr. BURTON—I will yield for a question."

"The Presiding Officer—For a question?"

"Mr. BURTON—Yes."

"Mr. PATTERSON—Then I will ask the Senator this question: Does he care about hearing from Federal officers in the Philippines accounts of the killing of women and children?"

Senator PATTERSON's right to speak whenever he can get a chance is undoubted and undebatable. It is Constitutional. His impulse to speak at every possible opportunity is likewise constitutional.

Restraint of Trade.

The character of the miners' contest with the operators can be easily seen in an interview with President MICHELL of the Miners' Union, printed in THE EVENING SUN of last night. According to a despatch from Wilkes-Barre, the Executive Board of the United Iron Workers received requests from several operators for "permission" to mine coal, on condition that the wages and hours should be made satisfactory to the union. The remarks of the district officer upon this petition began with this phrase, "If we give the operators this right—"

Every one knows what the foundation is for the assumption that it is for the miners to decide whether the operators shall mine coal or not. It is physical force—lawlessness.

THE SUN is uncompromisingly against this assumption, and against the policy that it stands ready to put in practice. Whether a man be a miner or an operator, if he can trade with another his labor or his money, we are against restraint of that trade.

To think that EDMOND ROSTAND, of Paris, should have been caught, in the opinion of a Western Manzanita Chamber of Appropriation, in a play plan invented by the Hon. JAMES M. CHAMBERLAIN, of New York to glorify the hairpins put through the hair when the button would be sewed and turned back on the inside.

While a clever idea, but not one to be encouraged on a boarding school where mending is insisted upon.

For Mr. Williams of Maryland.

TO THE EDITOR OF THE SUN:—Mr. Williams' summary of the late Maryland case, in his report of the coal supply of the vessels under his command, is a very interesting and timely contribution to the coal supply of the vessels under his command. It is a very interesting and timely contribution to the coal supply of the vessels under his command.

TO THE EDITOR OF THE SUN:—For the past ten days two circus companies have been giving exhibitions in the town of Wilkes-Barre. One of the companies is the "Lion and Bear Show," and the other is the "Circus of the World."

At the meeting of the German Baptists of Pennsylvania in Harrisburg, the question as to the right of teachers in Church schools and elders of the Church to wear neckties called forth a short debate. It seems that some of the brethren will bedeck themselves in splendor in repeated warnings and rulings of the Conference. So different is it to keep out luxury and show down vanity. There have been American politicians who eschewed the cravat and others who eschewed the collar

and others still, no doubt, who refused to encircle their free necks with either collar or cravat. A Tennessee college used to print on the frontispiece of its catalogue a portrait of its President in evening dress, but destitute of a "tie." So magnificent an apparel does not necessarily include a "necktie," and the wearing German Baptist elders and schoolteachers should be judged charitably by their associates.

Even his worst enemies must acknowledge that the political talents of RICHARD CROKER, who now dominates Tammany Hall through a committee of three, are of a high order. Mr. CROKER himself, though, seems to be most in need of his reported advice to his subordinates to do something to get back the Irish vote. The Irish are natural home rulers, and transatlantic bossing is not to their liking.

The other night the Myological Club of Boston ate what the *Globe* calls "one of the most unique dinners ever served" in that town. There were five courses of mushrooms on the bill. There are few things better worth eating than real mushrooms, and the persons who study and collect them deserve well of the epicure. The mycologist takes his life in his hand. To him the danger is half the fun. If he lives, his mushroom is innocent and edible. If he doesn't, he has fallen in a great cause. The man who has never gone out and hunted mushrooms and had them broiled on toast at his breakfast as his rich reward, has missed one of the simple pleasures and excitements of the country.

A young gentleman in the sophomore class of Wesleyan University of Middletown, Conn., has paid it and still lives, not some puns of indignation. The young man may have been a little bit of a rascal, but he was not a rascal. He was a young man who was not a rascal. He was a young man who was not a rascal.

THE CANAL ROUTE.

Mr. James J. Hill and Mr. Nathan Appleton.

Criticized by an Old Volcano Dodger.

TO THE EDITOR OF THE SUN:—I am a graduate of the University of the Pacific, and I am a graduate of the University of the Pacific. I am a graduate of the University of the Pacific, and I am a graduate of the University of the Pacific.

Represented here are two Belgians, Baron Leys and Alfred Stevens; both reproducing the delicate feeling and precision of Flemish tradition, but to such an extent that the former bearing back to the medievalism of Cranach, his serene naïveté and the other finding inspiration in the daily frictions of the modern world. The colors appear to have been lost of distinction.

Kraus is represented by four examples, and in the "Horn of Plenty" especially. The artist has understood the reason of the popularity which in his day was accorded him by the painters as well as by the public. For to the German master of telling a story, Kraus has added a skill of craftsmanship and a feeling for color and for purely artistic expression that were rather French in character. The colors appear to have been lost of distinction.

Flags on Decoration Day.

TO THE EDITOR OF THE SUN:—Will you kindly state how the American flag should be displayed on Decoration Day? Is it to be at the head or at the tail? It is very noticeable that most flags are at the tail, and a few being mislaid.

Army orders direct that the flag when raised in the morning shall be hoisted to the top of the staff and then lowered to half-staff, where it remains until sunset. A similar procedure is proper for private persons to follow.